THE

WEEKLY ENTERTAINER.

For MONDAY, February 25, 1793.

The Charge of Mr. Justice Ashhurst to the Grand Jury in the Court of King's Bench. Delivered this Hilary Term, 1793.

GENTLEMEN OF THE JURY,

IT would be a very superfluous labour were I to take up your time in explaining to you the general outlines of your duty, respecting the office you are now engaged in; which, from the frequent return of this service, you are most of you sufficiently acquainted with. But I cannot omit this opportunity of congratulating you, that within these two months things wear a different aspect, with respect to the tranquillity of this kingdom, from what they did antecedent to that period.

Gentlemen, the people of England in general have fully answered the opinion I always entertained of their understanding, their loyalty, their firmness, and the goodness of their hearts; which wanted nothing but to be called forth into exertion.

The zeal and spirit which has been shewn by the different societies in this metropolis, has warmed and pervaded the most distant parts of this kingdom; and the several useful publications which have been dispersed abroad, have enlightened the deluded minds of the lower classes of the people, which have been deceived and practised upon by the diabolical artifices of crafty and designing men; they begin now to see the folly and impracticability of those idle and delusive notions which had been held forth to them, of a general equality in all men; a thing

which could not exiſt in a ſtate of civil government, in which the only rational idea of equality is that which reſults from an equal protection of the laws, extending itſelf alike to the higheſt and the loweſt ſubjects of the kingdom, and which, we are all ſenſible, obtains here in its utmoſt extent.

Gentlemen, the ſpirit of loyalty, and the love of their country, has now been raiſed in almoſt every breaſt (except in thoſe rancorous hearts that have ſold themſelves to all miſchief), and there wants nothing but perſeverance to produce a general unanimity amongſt us. When this object is attained, and I think we may now ſay it is very nearly obtained, we have nothing to fear from foreign foes. They know that they have no other dependence but that of creating diviſions amongſt ourſelves; that hope, I truſt, is now fruſtrated; and whether we can or cannot avert the evil of a foreign war, let us at leaſt endeavour to preſerve the bleſſings of peace at home; the way to inſure which is, by firmly retaining our loyalty to our King, our reverence for the laws, and for our wiſe and excellent conſtitution.

Gentlemen, I do not wonder that artful, deſigning, and inſidious men, ſhould wiſh to repreſent the ſocieties I have before alluded to (calculated for the moſt laudable purpoſes) as unconſtitutional and illegal; but one cannot help expreſſing ſome ſurprize, that thoſe men, who have now, for the firſt time, made that diſcovery, ſhould not have found out, at an earlier period, the illegality of other ſocieties, which were formed all over the kingdom (in correſpondence with each other) for the expreſs purpoſes of miſleading and poiſoning the minds of the lower claſſes of the people, with ſentiments ſubverſive of the fundamental principles of the conſtitution, indeed of all order and government, and yet one does not find that theſe men have reprehended ſuch ſocieties as unconſtitutional or illegal.— Gentlemen, I ſhall make no further comment on this incongruity of behaviour, but ſhall leave it to the judicious public to draw their own concluſions.

In the mean time let not thoſe valuable members of ſociety, who have united in the ſupport of our excellent conſtitution, be afraid of unmerited calumny; we are told by the greateſt of all authorities, that the tree is beſt known by its fruits. If this be true, it muſt follow as a neceſſary conſequence, that theſe ſocieties, which are calculated for the expreſs purpoſes of ſuppreſſing ſedition, for inculcating loyalty, and keeping up and ſupporting a due obſervance of the laws (and which have been

been found to be attended with that effect), cannot, in the nature of things, be illegal or unconſtitutional.

It is, and ought to be the firſt end and principle of law to enforce and ſupport good order and government, and to curb and reſtrain all ſuch practices as may tend to ſtir up ſtrife and ſedition; it is the duty of every good ſubject to aſſiſt the civil magiſtrate in promoting this deſirable end; and certainl there never was a time when this aſſiſtance was more emphatically neceſſary, and when the moſt dangerous plans and confederacies were on foot, for the ſubverſion of all government.— Although the favourers of anarchy have affected to laugh at the groundleſs apprehenſions of thoſe whoſe buſineſs it was to watch over the ſafety of the country; it has ſince appeared by the cleareſt evidence, that thoſe apprehenſions were but too well founded. It was on this occaſion, and for theſe purpoſes, that theſe conſtitutional ſocieties were ſet on foot; and they have never, that I have heard of, deviated from the ends of their inſtitution. On the contrary, they have, in my opinion, ſhewn themſelves the friends of order and government, and at the ſame time the friends of liberty, who uſe their endeavours to reſtrain it within the bounds of law, and to repreſs all licentiouſneſs; and they, on the other hand, are its moſt dangerous foes, who, under the ſpecious maſque of liberty, proſtitute it to purpoſes ill correſponding with the name; as ſuch proſtitution may tend to leſſen in men's minds that love and veneration, which ought to reſide in the breaſt of every good man, for the ſacred name of liberty when rightly underſtood, and properly made uſe of.

Gentlemen, I have been led to digreſs beyond the limit of my original intention, which was only to recommend it to you, to perſevere in the ſame line of conduct which has been found ſo much to contribute to the public ſervice; but perhaps my having done ſo, may not be altogether unſeaſonable as it may tend to prevent men's minds from being miſled by ſpecious names, and to induce them to judge of men's intentions by their actions, which will always be found to be the ſureſt criterion.

Gentlemen, I ſhall not take up any more of your time, which may be more uſefully employed in the ſervice you are engaged in, and which I doubt not you will diſcharge with fidelity and diſpatch.

A REAL GRIEVANCE.

To the PRINTER.

SIR,

WHILE discontented people are complaining of one tax or other, I, who have the same spirit of reform with my fellow-creatures, must beg leave, through your Entertainer, to make known a very afflicting one, in which Government has no share—I mean that which is under no regulation, and which every person, above a labourer, is now obliged to pay for the enjoyment of society. Believe me, Sir, we impose the heaviest on ourselves; and would the gentleman, the tradesman, nay the lower artificer, give up this, I am persuaded those which Government lay us under, would not be found burthensome to either them or their families.

I am unwilling to be too much of an egotist; yet in order to set forth this grievance, I must give some little account in what manner it affects myself. It has pleased God, by various accidents, to separate me from most of my own connections; and being naturally of a social temper, and under these peculiar circumstances, I feel more than commonly desirous of sometimes mixing in company: but alas, Sir, my friends and kindest companions, as well as the world in general, condemn me to a recluse state of life, to hold converse with the dead (I mean books) unless I will pay the fine they exact every evening by *cards*—" a sum this poor parishioner is unable to pay, having no tenant at rack rent, and being burthened with numerous poor;" which an old book, valued by me above the gold of Ophir, informs me I am in duty bound to assist.

I am no Methodist, Mr. Printer; therefore cannot object to a card table in a room: but to be forced to sit down to one whether agreeable to my inclination or pocket, or be locked out of the room, or never invited to any party except of a Sunday (a day I have been accustomed to devote to religious meditations or instructions) is a cruel alternative.—I will not talk about an honest person being no match for those who play otherwise, or the difficulty of detecting, and the still greater of exposing those petty-fogging thieves; because I will not suppose that happens every day—but let me state the hardship of a person who loves not cards so well as conversation, and therefore has not, nor ever can, acquire the talent of playing well: I say of such a person being obliged to fagg for several hours most days, summer as well as winter; and what is worse, lose

money

money he cannot afford, or elſe find himſelf treated like a lady of loſt reputation, or a perſon of loſt underſtanding.—Indeed I believe it is become almoſt an opinion, that thoſe who cannot play well, are a little inſane or fooliſh.

I was the other day in company with a dozen of the moſt pleaſant and ſenſible people of both ſexes, and during the ſhort repaſt of tea, a moſt ſenſible and intereſting converſation was begun, which I could have enjoyed for the longeſt winter evening; when the lady hurrying away her tea cups, began to deal out her cards; which, like magick, changed the attention and converſation of every one. All were obliged to ſit down, to make up the party; and then, no trade whatever could be carried on with more eagerneſs of gain. As to myſelf, wearied with being ſcolded or ridiculed for my want of knowledge, and conſcious that I had loſt more money than I could think was conſiſtent with my finances, I returned home, determined to point out this moſt cruel tax, to the publick conſideration; as there is not one to be found in the liſt of national grievances, half ſo burthenſome, or half ſo deſpotick.

A. Z.

Extracts from the Addreſs of Sir Archibald Macdonald, Knt. his Majeſty's Attorney General, to the Gentlemen of the Jury who brought in Thomas Paine guilty of a Libel, in publiſhing "The Second Part of the Rights of Man," delivered December 18, 1792.

(*Continued from Page* 156.)

Gentlemen of the Jury,

ALL that you get by the Bill of Rights, according to this man's doctrine, is, that the Commons of this country have the right of petitioning. We all know this alludes to the caſe of the ſeven Biſhops; that was a groſs violation of the rights of thoſe ſubjects of this country; therefore, he ſtates, falſely and maliciouſly, according to the language of the information, which is perfectly correct in the preſent caſe, that the whole that was obtained by the ſubjects of this country was the right of petitioning; whereas it is declared to be their unalterable right, and ever to have been ſo, and adverts, as I before ſtated, to a groſs violation of it in a recent caſe.

"That

"That the raiſing or keeping a ſtanding army within the kingdom in time of peace, unleſs it be with conſent of Parliament, is againſt law."

"That the ſubjects, which are proteſtants, may have arms for their defence, ſuitable to their conditions, and as allowed by law."

"That elections of Members of Parliament ought to be free."

"That the freedom of ſpeech, and debates or proceedings in Parliament, ought not to be impeached, or queſtioned, in any court or place out of Parliament."

"That exceſſive bail ought not to be required, nor exceſſive fines impoſed, nor cruel and unuſual puniſhments inflicted."

"That jurors ought to be duly impannelled and returned; and jurors which paſs upon men in trials for high treaſon ought to be freeholders."

"That all grants and promiſes of fines and forfeitures of particular perſons, before conviction, are illegal and void."

"And that for the redreſs of all grievances, and for the amending, ſtrengthening, and preſerving of the laws, Parliaments ought to be held frequently."

Further, gentlemen, this bill goes on to ſay, "for the ratifying, confirming, and eſtabliſhing the ſaid declaration, and the articles, clauſes, matters, and things, therein contained, by the force of a law made in due form, by authority of Parliament, do pray it may be declared and enacted, that all and ſingular the rights and liberties aſſerted and claimed in the ſaid declaration, are the true ancient and indubitable rights and liberties of the people of this kingdom, and ſo ſhall be eſteemed, allowed, adjudged, deemed, and taken to be: and that all and every the particulars aforeſaid ſhall be firmly and ſtrictly holden and obſerved, as they are expreſſed in the ſaid declaration, and all officers and miniſters whatſoever ſhall ſerve their Majeſties and their ſucceſſors, according to the ſame in all times to come."

Such, gentlemen, is the Bill of Wrongs and of Inſult. I ſhall not profane it by ſaying one more word upon it.

Now, gentlemen, I would aſk you, whether what is ſaid by this man be reaſoning or diſcuſſion; or whether it is nothing elſe but deception, and that deception conſiſting of a moſt abominable and complete ſuppreſſion? Is there a word of this act quoted? Has the poor mechanic, to whom this paſſage is addreſſed, who is told that he has been wronged and inſulted at the Revolution, has he this ſtatute by him to read? Would it

not

not have been fair, at leaſt, to have ſtated what it was? But inſtead of that, unſight, unſeen, (to uſe a very vulgar expreſſion) this propoſition is tendered to the very loweſt man in this country, namely, that the Bill of Rights is a Bill of Wrongs and of Inſult.

Paſs we then on to another; if you will pleaſe to make a memorandum of page 56, you will find that in the ſame ſpirit, and with the ſame deſign, this man tells you that—"The intention of the government of England," here comes in another contemptuous expreſſion ("for I rather chuſe to call it by this name than the Engliſh government), appears ſince its political connexion with Germany to have been ſo completely engroſſed and abſorbed by foreign affairs, and the means of raiſing taxes, that it ſeems to exiſt for no other purpoſes."

The government of the country then does not exiſt for the purpoſe of preſerving our lives and properties; but the government, I mean the Conſtitution of the country, King, Lords, and Commons, exiſts for no other purpoſe but to be the inſtruments of raiſing taxes. To enter into any diſcuſſion of that, is taking up your time unneceſſarily—I only beg to draw your attention to the dogmatic and cavalier manner in which theſe things are aſſerted; further, he ſays—"Domeſtic concerns are neglected, and with reſpect to regular law, there is ſcarcely ſuch a thing."

I ſtand in the city of London; I am addreſſing myſelf to gentlemen eminent in that city, whether the legiſlature, ſince the revolution, has, or not, adverted to domeſtic concerns: I think I may appeal to the growing proſperity of this country, from the moment that the night mare has been taken off its ſtomach, which preſſed upon it up to that moment.

We then proceed to page 63, where, after the whole Conſtitution of this country has been thus treated in groſs, he proceeds a little to diſſect and conſider the component parts of that Conſtitution; and in page 63, in a dogma, we have this:

"With reſpect to the two Houſes of which the Engliſh Parliament is compoſed, they appear to be effectually influenced into one, and, as a legiſlature, to have no temper of its own. The Miniſter, whoever he at any time may be, touches it, as with an opium wand, and it ſleeps obedience."

Now, gentlemen, here is another dogma without a ſingle fact, without a ſingle argument; but it is held out to the ſubjects of this country, that there is no energy or activity in either the ariſtocratical or democratical parts of this Conſtitution, but

but that they are asleep, and you might just as well have statues there; it is not merely said that it is so now, but it is in the nature of things, says he, that it should be so.

"But if we look at the distinct abilities of the two Houses, the difference will appear so great as to shew the inconsistency of placing power where there can be no certainty of the judgment to use it.—Wretched as the state of representation is in England, it is manhood compared with what is called the House of Lords, and so little is this nickname, House regarded, that the people scarcely inquire at any time what it is doing. It appears also to be most under influence, and the furthest removed from the general interest of the nation."

Now, gentlemen, this is again speaking in this man's contemptuous manner, at the expence of the aristocratical part of our constitution of government; an essentially beneficial part, whose great and permanent interest in the country renders them a firm barrier against any encroachment. I am not to suppose that you are so ignorant of the history of your country, as not to know the great and brilliant characters that have sat in that House. No particular period of time is alluded to in this passage. He surely cannot mean the present time; but I conceive he speaks of all times, and that from the very nature of our government it must everlastingly be so. Slander upon that very great and illustrious part of the legislature (untrue at any period), written in this scurrilous and contemptuous manner, is distinguished greatly indeed from any sober discussion of, whether an aristocratical part of government is a good or bad thing, and is calculated only to mislead and inflame.

If you look next to page 107, there you will find that two of the component parts of the legislature having been thus disposed of, we come up to the throne itself, and this man says very truly of himself:

"Having thus glanced at some of the defects of the two Houses of Parliament, I proceed to *what is called the Crown*, upon which I shall be very concise:

"It signifies a nominal office of a million a year, the business of which consists in receiving the money; whether the person be wise or foolish, sane or insane, a native or a foreigner, matters not. Every Minister acts upon the same idea that Mr, Burke writes, namely, that the people must be hoodwinked, and held in superstitious ignorance by some bugbear or other; and what is called the Crown answers this purpose, and therefore it answers all the purposes to be expected from it.—This is more than can be said of the other two branches.

" The hazard to which this office is exposed in all countries, including this among the rest, is not from any thing that can happen to the man, but from what may happen to the nation, the danger of its coming to its senses."

Then, gentlemen, we have been insane for these seven or eight hundred years: And I shall just dismiss this with this observation, that this insanity having subsisted so long, I trust in God that it is incurable.

In page 116 you have this note,—" I happened to be in England at the celebration of the centenary of the revolution of 1688. The characters of William and Mary have always appeared to me detestable; the one seeking to destroy his uncle, and the other her father, to get possession of power themselves; yet as the nation was disposed to think something of that event, I felt hurt at seeing it ascribe the whole reputation of it to a man who had undertaken it as a job, and who, besides what he otherwise got, charged six hundred thousand pounds for the expence of a little fleet that brought him from Holland.—George the First acted the same close-fisted part as William had done, and bought the Duchy of Bremen with the money he got from England, two hundred and fifty thousand pounds over and above his pay as King; and having thus purchased it at the expence of England, added it to his Hanoverian dominions for his own private profit.—In fact, every nation that does not govern itself, is governed as a job. England has been the prey of jobs ever since the Revolution."

Then, gentlemen, what he calls a nation governing itself, is something extremely different from a nation having consented from time immemorial to be governed by a democracy, an aristocracy, and an hereditary executive supreme magistrate; and moreover, by a law-paramount, which all are bound to obey, he conceives, I say, that sort of government not to be a government of the people themselves, but he denominates that sort of government a job, and not a government.

Gentlemen, such are the passages which I have selected to you, as those that disclose the most offensive doctrines in the book; that is, such as go fundamentally to the overturning the government of this country.—I beg pardon, I have omitted one which contains more of direct invitation than any thing I have yet quoted.—It is in page 161: It is said, " the fraud, hypocrisy and imposition of governments are now beginning to be too well understood to promise them any long career.—The farce of monarchy and aristocracy in all countries is following that of chivalry, and Mr. Burke is dressing for the funeral—

funeral—let it then paſs quietly to the tomb of all other follies, and the mourner be comforted. The time is not very diſtant when England will laugh at itſelf for ſending to Holland, Hanover, Zell, or Brunſwick, for men, at the expence of a million a year, who underſtand neither her laws, her language, nor her intereſt, and whoſe capacities would ſcarcely have fitted them for the office of pariſh conſtable."

This is ſaid of William the Third—this is ſaid of two very illuſtrious Princes of the Houſe of Brunſwick, George the Firſt and Second, and extends to the preſent Sovereign upon the throne.

"If government could be truſted to ſuch hands, it muſt be ſome eaſy and ſimple thing indeed, and materials fit for all the purpoſes may be found in every town and village in England."

The policy of the conſtitution of this country has ever avoided, excepting when driven to it by melancholy neceſſity, to diſturb the hereditary ſucceſſion to the throne; and it has wiſely thought it more fitting to purſue that ſyſtem, even though a foreigner ſhould be ſeated on the throne of theſe realms, than to break through it.—This would inſinuate, that the neceſſary defects of an hereditary monarchy are ſuch as outweigh the advantages attending that which I have ſtated. Is that ſo? I would aſk any man who hears me, a point of hiſtory, whether it is not the permanent defect of elective monarchies or ſovereigns, that they ſeldom are men of any conſideration, and for an obvious reaſon; moſt frequently it has happened that turbulent factions, after having deſolated their country, one of them (it has ſo happened, at leaſt in moſt inſtances as far as my recollection goes) ſets up a tool whom the ſucceſsful faction can themſelves govern at pleaſure.—Often has it happened that ſuch factions, when a civil war ariſes, which muſt almoſt neceſſarily be the caſe in elective monarchies, not chooſing to come to the concluſion of an armed conteſt, have choſen a very weak perſon, each in hope of ſtrengthening his party by the time the periodical civil war ſhould come round. I believe, upon examination, this will be found to be generally the caſe, and to have prevailed in elective monarchies to a greater degree than any inconveniences that may have ever ariſen from the natural infirmities of Princes who ſucceeded to their thrones by hereditary rights, in the conſtitution of Great Britain; for to that, this man alludes.

(To be continued.)

On

On DIFFERENCES *in* RELIGION.

By the Rev. Mr. PYLE.

IF a practical obedience to the divine will be the quinteſſence of Chriſtianity, what opinion are we to entertain concerning that falſe zeal in religion, concerning thoſe many controverſies and diſputes about it, which have ſo often divided the Chriſtian world! Nothing has been more frequent than for Chriſtians to contend and ſplit themſelves into parties, either about the obſervance of ſome trifling cuſtom, or about the reception and interpretation of ſome equivocal doctrine, that poſſibly might be contained in ſcripture, but very probably not. In which altercations it has been by no means unuſual on both ſides to loſe all temper, all charity, towards each other, and conſequently to deſtroy the very life of religion, while they would be thought to defend it; inſtead of cordially uniting (as we all ought) to advance the glory of God, by promoting peace and good-will amongſt men.

What a pity it is we ſhould be ſo apt to forget thoſe affectionate words of our Saviour, in which all ſuch diſſenſions are manifeſtly forbidden. "By this," ſays he, "ſhall all men know that ye are my diſciples, if ye have love one to another." But it is the hard fate of Chriſtianity, and a heavy reproach upon its profeſſors, "that the moſt evident, the moſt ſalutary part of it, which is of univerſal benefit, and about which there can be no poſſible diſpute, has always been thought worthy of the leaſt attention and regard!" Such wrong-headed Chriſtians exactly anſwer to our Lord's character of the Jewiſh phariſees. They are anxious about little things, and indifferent about great things. They ſtrain at gnats, and ſwallow down camels.

If our bleſſed Saviour declares thoſe men to be his beſt diſciples who are moſt obedient to the divine will, or who, in other words, are the beſt moral men, let this teach us what a value we ought to ſet upon all ſuch worthy perſons; and that we ſhould eſteem men in proportion to the good effects which religion produces on their conduct. It is not rank or condition but honeſty and integrity of heart, that makes a valuable man. It is not birth or fortune, but the fear of God, and keeping his commandments, that conſtitutes a Chriſtian. In ſhort, not outward or accidental advantages, but inward perſonal qualities, ought to be the foundation of our judgment and eſteem of each other. "Judge not according to the appearance," ſays our divine inſtructor, "but judge righteous judgment." Upon

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which same generous principle, no difference in particular opinions, whether of a religious or civil nature, should make us blind to any man's virtues, or unwilling to acknowledge them. It is the glory of Christians to enlarge their minds beyond these narrow limits; to have universal charity towards all mankind; to admire and reverence an internally good man, as far as we have reason to believe that he is so, uninfluenced by external names and party distinctions. This is the example which the great God himself has set us, and which it is our duty to imitate. He is no respecter of persons; but in every nation the man that feareth him and obeyeth his will, and worketh righteousness, is accepted with him.

A Copy of the affecting last Will and Testament of the late unfortunate Louis the Sixteenth.

IN the name of the Holy Trinity, Father, Son, and Holy Spirit, the 25th of December, 1792. I Louis, the XVIth by name, King of France, having been confined with my family in the Tower of the Temple at Paris by those who were my subjects, and since the 11th deprived of all communication whatever with my family, beside which, under a trial of which it is impossible, on account of the passions of men, to foresee the issue, and for which no pretext or means can be found in any existing laws, having only God for witness of my thoughts, and to whom I can address myself, I here in his presence declare my last will and sentiments.

I resign my soul to my Creator; I pray him in his mercy not to judge it after its own merits, but by those of our blessed Saviour Jesus Christ, who offered himself to God, his Father, for us men, how unworthy soever we may have been, for me the most so.

I die in union with our holy mother, the Catholic, Apostolic, and Roman church, which holds its powers in uninterrupted succession from St. Peter, to whom Jesus Christ entrusted them; and I confess every thing contained in the Symbol and Commandments of God and the Church, the Sacraments and Mysteries, as now and ever taught by the Catholic Church.— I have never pretended to set myself up judge upon the different modes of interpreting the dogmas which agitate the Church of Jesus Christ; but I have always supported, and shall always support, should God grant me life, the decisions which the ecclesiastical superiors, united with the Holy Catholic Church, have

have given or may give conformably to the discipline of the church as followed since Jesus Christ. I pity with all my heart our brethren who may be in error; but I presume not to judge them, nor do I love them less in Jesus Christ, agreeable to the instructions of Christian charity. I pray God to pardon all my sins, which I have endeavoured scrupulously to recollect; and I detest and humiliate myself in his presence. Deprived of the assistance of a Catholic priest, I entreat God to receive the confession which I have made to him, and particularly my profound repentance of having signed my name, although strongly against my will, to instruments which may be contrary to the faith and discipline of the Catholic church, to which I have in my heart continued sincerely attached. I pray God to receive my firm resolution, should he grant me life, to avail myself, as soon as I can, of the ministry of a Catholic priest, to confess all my sins, and to receive the sacrament of repentance.

I pray those whom I may have inadvertently offended (for I do not recollect to have wilfully offended any one), or those to whom I may have given any bad example, to pardon me the evil which they suppose I have done them.

I pray all charitable persons to unite their prayers to mine, to obtain from God the pardon of my sins.

I forgive with all my heart those who have made themselves my enemies without my having given them any cause; I pray God to pardon them, as well as those who, by a false or misguided zeal, have done me much injury.

I recommend to God, my wife, my children, my sister, my aunts, my brothers, and all who are related to me by ties of blood or otherwise. I particularly beseech the Almighty to look with eyes of mercy upon my wife, my children, and my sister, who have suffered so long with me; that it will please him to support them with his grace, if they should lose me, and as long as they remain on this perishable earth.

I recommend my children to my wife; I never doubted of her tenderness for them. I recommend her particularly to make them good Christians and worthy members of society; to teach them to look upon the grandeur of the world (if they are condemned to experience it) as a dangerous and perishable thing, and to turn their thoughts to eternity, as the only solid and durable glory. I request my sister to continue her tenderness for my children, and to supply the place of a mother if they have the misfortune to lose their's.

I beseech my wife to forgive all the evils she suffers for me, and all the uneasiness I may have given her during the term of

our

our union, as ſhe may be ſure that ſhould ſhe think ſhe has any thing to reproach herſelf with, I can never think ſo.

I warmly recommend to my children, after their duty to God, which muſt take the lead of all things elſe, to be united among themſelves; to be ſubmiſſive and obedient to their mother, and grateful for all her care and ſolicitude for them: I deſire them to look upon my ſiſter as a ſecond mother. I recommend to my ſon, if ever he has the misfortune to become King, to devote himſelf to the good of his fellow citizens; to forget all hatred and reſentment, and particularly every thing relative to my misfortune and griefs; to recollect that he can only further the welfare of the people by reigning according to the laws, but at the ſame time to remember that a King cannot cauſe the laws to be reſpected, or do the good he may have in his heart, unleſs he poſſeſſes the neceſſary authority; otherwiſe he is cramped in his operations, and, inſpiring no reſpect, he is more hurtful than uſeful.

I recommend to my ſon to take care of all thoſe who were attached to me, as far as the circumſtances he may be in may allow him; to remember that it is a ſacred debt which I have contracted toward the children or relations of thoſe who have periſhed for me, and who have become unfortunate on my account. I know there are many who were attached to me, who have not conducted themſelves toward me as they ought, and who have even been guilty of ingratitude; but I forgive them (often in times of trouble and efferveſcence we are not maſters of ourſelves); and I requeſt my ſon, if occaſion ſhould offer, to recollect their misfortunes only.

I ſhould here wiſh to teſtify my acknowledgements to thoſe who have ſhewn me a true and diſintereſted attachment: if, on the one hand, I have been ſenſibly affected by the ingratitude and diſloyalty of perſons to whom, or to their friends and relatives I did all the good I could, I have, on the other hand, had the conſolation to ſee the gratuitous attachment and intereſt of many, all of whom I requeſt, in the preſent ſituation of things, to accept my ſincere thanks.

I fear to endanger their ſafety, were I to ſpeak explicitly; but I ſpecially recommend it to my ſon to ſeek opportunities to acknowledge their ſervices.

I ſhould think, however, that I was calumniating the ſentiments of the nation, were I not openly to recommend to my ſon, Meſſieurs de Chemilly and Hue, whoſe true attachment to me induced them to ſhut themſelves up with me in this place of confinement, and who thought they might become victims

for

for ſo doing. I alſo recommend Clery to him, whoſe care and attention I have every reaſon to be ſatisfied with ever ſince he has been with me.

I freely pardon thoſe who guarded me in fight, for the ill-treatment and reſtraints they imagined they ought to ſhew me. I have found ſome ſenſible and compaſſionate minds: May they have the heart-felt ſatisfaction of enjoying that tranquillity to which their way of thinking juſtly entitles them.

I requeſt Meſſieurs Maleſherbes, Tronchet, and Deſeze, to accept my ſincere thanks, and warmeſt expreſſions of ſenſibility, for all the care and trouble they have had on my account.

(Signed) LOUIS.

A Remedy for the Bite of a Mad Dog.

THE bite of a mad dog being productive of dreadful and horrible conſequences, mankind cannot too cautiouſly avoid ſuch an animal, while in a ſtate of madneſs; nor can they too ſedulouſly apply ſuch remedies as have been found ſucceſsful, ſhould they unfortunately be bitten.

As it is of conſequence to know, by ſymptoms, when a dog is in a ſtate of madneſs, the following brief deſcription thereof is given, and may be depended on.—He firſt becomes dull and ſleepy, contracts an averſion to eating, and a ſtrong antipathy to drinking;—his eyes roll with a certain wildneſs;—he pants in his breathing, and becomes ſurly and moroſe:—He now abandons his home, and runs up and down the country, with his tail and ears hanging down, his eyes red and dull, and his mouth open and foaming.—In this wild ſtate it is, that his bite is moſt to be dreaded; for the ſaliva (which ariſes from under the teeth) contains the poiſon that is conveyed to the wound made by the bite.

Many gentlemen of the faculty have attentively, and with good effect, turned their thoughts to the cure of this alarming evil: but perhaps no remedy for preventing the progreſs of the poiſon has been found ſo readily applicable, or ſo efficacious, as the following. It comes recommended to us not only by the analogy of reaſon, but by the teſtimony of a gentleman of the faculty, eminent in his profeſſion, Dr. Moncrieffe of Briſtol; and is briefly this:

"Whenever any perſon is bitten, the plain and obvious means of preventing any future injury, is firſt to wipe off the ſpittle with a dry cloth, and then to waſh the wound with

 cold

cold water; not ſlightly and ſuperficially, but abundantly and with the moſt perſevering attention; in bad caſes, for ſeveral hours.

"After a plentiful effuſion of cold water (but no ſooner) warm water may be employed with ſafety and advantage.—A continued ſtream of it, poured from the ſpout of a tea-pot or tea-kettle, held out a conſiderable diſtance, is peculiarly well adapted to this purpoſe.

"The waſhing ſhould be accompliſhed with great diligence, and without delay, and may be performed by the patient himſelf or any aſſiſtant. However, as the apprehenſion of this dreadful diſorder excites the greateſt anxiety, a ſurgeon's advice and aſſiſtance ought to be obtained as ſoon as poſſible, in all caſes where the ſkin is injured. He will execute theſe directions moſt dexterouſly and completely. In a bad wound, the poiſon may be conveyed deep into the fleſh, by long teeth or lacerations; in ſuch circumſtances, he ſhould open and waſh evey ſuſpicious place, and whenever any painful uncertainty can remain, he ſhould cup and ſyringe. If the bite has been neglected, 'till the inflammation begins, he ſhould, after ſhaving off the inflamed ſurface, cup, ſyringe, and waſh with double diligence. By this method of purification, it cannot be doubted, that every particle of poiſon, and, conſequently, that every cauſe of danger may be effectually removed."

The ſurgeon, whoſe aid may be called in, would do well, alſo, to adminiſter ſuch antiſpaſmodic medicines as he may have obſerved good effects from; whether they be ſuch as were firſt uſed in Tonquin; or ſuch as are recommended by our countryman, Dr. Mead; or whether they be ſuch as have been preſcribed by the ingenious Swiſs, Dr. Tiſſot.—He ſhould likewiſe forbid all high ſeaſoned proviſions and ſtrong liquors, and direct ſuch a cooling regimen to the patient as is beſt ſuited to the nature of the diſorder.

An Account of a remarkable Fall of Rain in Scotland.

[From Spalding's Hiſtory of the Troubles in that Country.]

UPON the 3d of October, 1637, in the afternoon, there fell out in Murray a great rain, dinging on night and day without clearing up while the 13th of October; waters and burns flowed over bank and brae, corn mills and mill houſes waſhen down, houſes, kilns, cotts, folds wherein beaſts were

kept, all deftroyed, the corns well ftacked began to moach and rot till they were caften over again; lamentable to fee, and whereof the like was never feen before; doubtlefs a prognoftic of great troubles within this land.

About this time there were four fhips, lying within the harbour of Aberdeen, in one of which fhips Major Ker and Captain Lumfden had a number of foldiers; but through a great fpeat of the water of Dee, occafioned by the extraordinary rain, thir haill four fhips brake loofe, for neither tow nor anchor could hold them, and were driven out at the water-mouth by violence of the fpeat, and by a fouth-eaft wind were driven to the north fhore, where they ftruck leaks upon the fands. The foldiers fleeping carelefsly in the bottom of the fhip upon heather, were all a-fwim, through the water that came in at the holes and leaks of the fhip, to their great amazement. Then they got up with horrible crying, fome efcaped, others pitifully perifhed and drowned. About the number of fourfcore and twelve foldiers were wanting, drowned, or got away. This rain to continue fo long together, the like was never feen in our age, and came for no good token.

ANECDOTE *of* PETER *the* GREAT.

THE Czar was fo defirous that every one fhould have his due, that he very frequently adminiftered the difcipline of the cane with his own hands; and Menzicoff, together with the reft of his Minifters, often experienced the ftrength of his arm. One night, the Emperor, having travelled from Cafan, and arriving late at Peterfburgh, the fenators, prefuming that he would lie in bed the next morning beyond his ufual time, thought they might alfo indulge themfelves, and did not repair to the fenate at the hour appointed, which was feven o'clock:— But Peter was as punctual as ever; and not finding any one in the Court, except the Clerks, he ordered them to bring the decifions of the Judges, and fat down to revife them, according to his ufual cuftom. If pleafed with a decifion, he confirmed it by affixing his fignature *Pitre*; if he difapproved it, he wrote in the margin *ill-decided.* While he was thus employed, the invalids, who guarded the fenate, fent meffengers to inform the members that his Majefty was come: On which they haftened to the Court. As foon as the firft fenator entered, the Czar left his feat, walked with great gravity to meet him, and with his cane, gave him a fevere thrafhing, accompanied with a

 reprimand

reprimand on account of his lazineſs. The reſt were received in the ſame manner, and each underwent the ſame chaſtiſement. The laſt of the train was an old Admiral, who fell on his knees at the door, and cried, "Sire! if you thraſh me as you have the reſt, you will kill me."—"Riſe my worthy old man," anſwered the Emperor, "the law which commands the punctual attendance of the ſenators, was not intended for you. You have long ſerved me, and your time is fully expired. I placed you here merely to afford you a more comfortable ſubſiſtence; but theſe fellows have been eſſentially deficient in their duty, and I have given them a good leſſon. As to you, you may either ſtay or retire, as you pleaſe."

For the WEEKLY ENTERTAINER.

DISEASE of SHEEP.

To the PRINTER.

SIR,

AS the following, on a diſeaſe incident to ſheep, has fallen within my obſervation, and as it appears to me a matter of much conſequence, ſo the farmer will thank you for its inſertion; if I may judge from the uſual application on the ſheep-rot, or foot-halt, of paring the hoofs, and the uſing of cauſtics, which muſt moſt dreadfully torture the poor animal, it ſeems this diſorder is not properly underſtood; therefore this account will throw much light on the buſineſs.

I am, Sir,

Your humble ſervant,

J. F.

THE foot-rot, or foot-halt, is a particular diſorder incident to ſheep, and takes its ſource from an inſect, which, when at a certain maturity, reſembles a worm of two, three, or four inches in length. The firſt appearance of the malady is, when the ſheep gives ſigns of being lame, which at length prevents its eating, and often, for want of food, lingers till it dies; this inſect therefore muſt be extracted, which will effectuate its recovery—it is eaſily done, as follows:—As ſoon as the lameneſs is perceived let the foot that is lame be examined between

tween the close of the claws, and it will be found that in the skin where the close separates is a small hole (not natural), through which the insect, when yet small, gets its entrance, and by degrees has worked itself upwards along the leg, between the outward skin and bone, and obtains its largest magnitude.— Proportionally it finds its nourishment, and is left undisturbed. This worm must be extracted by moving the claws backward and forward in contrary directions, and it will not be long before the under part of the worm makes its appearance at the above-mentioned small hole, and continuing the same operation of moving the claws, the whole worm will work itself out, which is better than when, at its first appearance, it should be drawn out with danger of breaking off, and part of it should remain in the sheep's leg, and by its rotting there, may be hurtful. This easy and simple operation will be found effectual, without any other kind of application whatever, nature herself, that best surgeon, curing the channel which the worm had made along the leg. This article somewhat amplified may be found in the seventh volume of the Encyclopedia Brittanica 4to. 1791.

Answer, by J. Rees, of Bristol, to William Upjohn's Question, inserted November 5.

	1	$8xy+24y=858$	per question.
	2	$240x-6y=3201$	
2×4	3	$960x-24y=12804$	
1×3	4	$960x+8xy=13662$	
$4\div x$	5	$960+8y=\frac{13662}{x}$	
5×3	6	$2880+24y=\frac{40986}{x}$	
$6+3$	7	$2880+960x=\frac{40986}{x}+12804$	
7 red.	8	$x^2-10{,}3375x=42{,}69375$	
8 resol.	9	$x=13{,}5$	
By 2	10	$y=6{,}5$	

Which are the numbers required.

*** We have received the like anſwer from J. Applin, of Sturminſter Newton; J. Dymock, pupil to the Rev. Edward Jones, of Shaſton; M. Roberts, of Mr. Rowe's ſchool at Probus; and W. Davies, of Kenwyn.

Anſwer, by Joſeph Platts, of Plymouth, to T. K.'s Rebus, inſerted December 17.

YOUR rebus, Sir, I hit by chance,
And found you meant the town PENZANCE,
A town not far from the Land's End,
Where many a rebus has been penn'd.

†‡† We have received the like anſwer from Tyro, of Penzance; W. Hoare, of Dean Prior; E. Giddy, of Truro; T. Roberts, of Tywardreath ſchool; T. Welch, near Wiveliſcombe; S. Hill, near Dawliſh, Devon; W. Brewer, Taunton; Juventus, near Liſkeard; and John Spry, near Wiveliſcombe.

Anſwer, by R. H. to the Rebus, inſerted in the Entertainer for December 24.

BRANDY of many is the bane,
And *rum* is drawn from ſugar cane;
Good home-brew'd *ale* I'd rather try;
Houſewives the *needle* often ply;
Which, breaking oft, we muſt repeat,
Our *N* to double, as is meet;
Elder doth berries bear be ſure,
And *locks* our caſh from thieves ſecure.
But who in verſe can e'er record,
A place not marked out by one word,
But nam'd in four, ſo harſh and ſcrannel,
As thoſe of ST. STEPHEN's IN BRANNEL.

‡‖‡ We have received the like anſwer from S. Hill, near Dawliſh; Tyro, of St. Auſtell; S. Phillips, of Mr. Tucker's ſchool, Penryn; Juventus, near St. Auſtell; O. S. near Briſtol; and T. Walker, of Hemyock.

A QUERY, *by W. of St. Auſtell.*

THERE is a cuſtom which has prevailed in this town, and its neighbourhood, beyond the memory of man, for a company of men, conſiſting of about 10 or 12, on the evening of Twelfth-day to go from door to door ſinging what is called *Waſe Seal* or *War Seal* (which conſiſts of about 100 doggerel lines), carrying with them a bowl or baſon, which commonly is a tin one, in which they receive their liquor, of which in general they have a plenty, beſides money. Their reaſon for carrying a bowl is, becauſe part of the ſong, or what it may be called, is as follows:

"And you ſhall drink of our bowl,
"And we will go our way", &c.

Now as I never have been able to learn its origin or meaning, I ſhould be obliged to any perſon under whoſe obſervation this may come, to furniſh information when the cuſtom aroſe, and the cauſe of it.

W.

A CHARADE, *by R. Uren junior, of Grampound.*

MY firſt is eaſy to expound,
It is a gentle blow;
Tumultuous is my ſecond found,
Where envious paſſions grow:
My whole preſents a man of fame,
I wiſh each bard may be the ſame.

A REBUS, *by O. S. of Briſtol.*

AN Heathen Goddeſs muſt be found,
If you my rebus would expound;
A Roman poet pray declare;
An inſtrument then add with care;
A biſhoprick of England name;
And laſt a county of the ſame:
The initials plac'd in order true,
A town in Kent 'twill bring to view.

P O E T R Y.

ODE *to* STUPIDITY.

By Mr. HOLE.

OH Thou! to whom these lines belong,
Inspirer of the languid song,
In apathy my senses steep,
Or lull them in the arms of sleep;
Deaden each active power of soul;
Reflection's deep-felt pangs controul;
Quench Fancy's beam—enough to know
Our present state, or joy, or woe.
For ills to come, as yet are not;
Those past are nothing, if forgot.
This state by Dulness realiz'd,
Is to be envied, not despis'd.

If ills the thinking mind annoy,
Stupidity is surely joy.
Of calm Indifference possest,
And by unfeeling Folly blest,
Her son, unmov'd, with tearless eye,
Beholds a friend or mistress die:
Unmov'd by the wild shrieks of Pain;
Unmov'd by Want's imploring train;
Unmov'd he views the widow's tears;
Unmov'd the orphan's cry he hears.

On evils past, or those to come,
Disease, or Death's impending doom,
The dull ne'er muse, but wear away
In thoughtless ease life's transient day.
Should o'er their heads Affliction lour,
And all its stores of sorrow pour,
Insensible they still remain—
Kind Dulness blunts the shafts of Pain:

And

And groſs Stupidity ſupplies
Thoſe aids Philoſophy denies.

But men, who of their reaſon boaſt,
In idle ſpeculation loſt,
Who vainly plume themſelves as wiſe,
With others' evils ſympathize:
Their own misfortunes rend their heart
With keeneſt pangs, and torturing ſmart.
They ſhudder at ideal ills;
And cauſeleſs care their boſom fills.
Does Mirth, at ſome auſpicious hour,
O'er their ſad breaſts exert its power:
Reflection ſoon their joy controuls;
And Melancholy ſways their ſouls.
For pleaſures, when we analyze,
And hold them forth to Reaſon's eyes,
A teſt ſo ſtrong they cannot bear,
But melt like vapours into air.
Thus tricks diſplay'd by juggler's ſleight,
No longer than they cheat, delight.

O queen of thoſe who never think,
With poppies pluck'd from Lethe's brink,
Be thy votary's temples crown'd,
While ſombrous vapours float around!
No more perplex'd with worldly cares,
Heedleſs of Life's ſurrounding ſnares;
With ſoul that never quits its home,
But takes things eaſy as they come,
Be Dulneſs with Contentment mine—
Let others reaſon and repine.

M O D E S T Y.

[From " Adrian, or the Firſt of June," a Poem.]

OH! ye miſtaken belles, who fondly think
'Tis prudent to engage the public eye
Ere infancy expire; to lead the dance;
Parade the public walk and crowded ſtreet;
Prate to the grinning coxcomb, and engage
The eager ears of an aſſembled rout
All hungry to devour your pert remark;

To ſcream at the full concert unabaſh'd,
And foremoſt ſit in the projecting box
'Till the fine bluſh forſake you; learn from hence
Who quits her modeſty foregoes a grace
Which nothing can compenſate. The fix'd bluſh,
Or true or borrow'd, has few charms for man.
Be all the morning's beauty on thy cheek,
It ſhall not win me if it ne'er retire
And come again, by juſt occaſion call'd.
Be all the evening's ſplendour in my eye,
It ſhall not pleaſe me if the ſtubborn lid
In ſweet abaſhment never fall. Peruſe
All living nature, what but Modeſty
Pervades the heavens above and earth beneath?
The Mighty Author of the World, whoſe hand
Creates all beauty, flies before the ſearch.
We ſee the traces of his glorious art,
But ſeek the finger that performs, in vain.
In darkneſs and in clouds he wraps him up,
Withdraws, and only wiſhes to be ſeen
In theſe his works; tho' beautiful no doubt,
The ſource of ſo much beauty, beyond thought
Engaging to the eye and ev'ry ſenſe,
That preſence he denies. Oh Modeſty
Beyond example charming! In his word,
And him the pattern of his father's deeds,
Aſſuming poverty to hide the God,
Read him ſtill modeſt; and retreating ſtill
Tho' ſtill purſued. He yet remains unſeen
Tho' on the foot-ſtool of his throne we ſtand,
And feel all God about us. Hence, ye fair
Learn to eſteem the godlike gift, and meet
The public eye with caution, leſt the bluſh
By conſtant admiration put to flight
Diſdain to come again, and all the charms
Which nature gave you to engage our hearts
Be gone, and leave you with no power to pleaſe.

ON LIBERTY.

FAIR LIBERTY, thy name is much abus'd!
When genuine, and with moderation us'd,
Thou giv'ſt the greateſt bleſſings mortals know,
And long haſt caus'd the Britiſh heart to glow.